

UNITY

Freedom, Fellowship and Character in Religion.

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UNITY.

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Editorial

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Editorial.

THE officers of the Women's Conference ask thoughtful reading of their appeal in to-day's issue, and to solicit close attention to circulars, tracts and pamphlets which will be distributed to friends and directors during the week.

A NEW novel, dealing with biblical incidents and plot is announced as a product of the joint authorship of Mr. and Mrs. Herbert D. Ward, (Elizabeth Stuart Phelps.) Mr. Ward is said to be an accomplished biblical scholar and orientalist.

DR. GEORGE E. ELLIS, the historian, says of Henry Cabot Lodge's story of George Washington in the American Statesman series: "He has for the first time given to us the noble Washington in all the grandeur of a real and unapproached eminence."

WE present this week the detailed announcement of the Illinois State Conference, which meets next week at Bloomington, Rev. John Snyder, of St. Louis, preaching the opening sermon; and also that of the National Conference, which meets in Philadelphia the last week of October, the venerable Dr. Furness preaching the opening sermon. Both these organizations call for interest, enthusiasm and attendance on the part of the friends of the Unitarian cause. Into the hands of the one are intrusted the local interests and the detailed activities necessary to a growing

cause; to the other is given the work of creating public sentiment, directing and encouraging study and thought, and bringing to isolated workers the inspiration of a broad fellowship and a far reaching movement. May the attendance be large, and the spirit be earnest at both meetings.

THE *Christian Register* of Sept. 19th publishes a breezy extract from an address delivered by Robert Collyer at the dedication of the Richard Sugden library of Spencer, Mass., in which he describes his own early delight in books; and apropos of the availability of books and the opportunities of culture to the poor, he quotes Father McGlynn as saying at General Grant's funeral, "This is God's world for the working man."

THE editor of the *Unitarian Review* speaking in the September number says: "In considering the possibilities of religion in the future, we must learn to detach our thought from all schemes of opinion, from all historic tradition, from staking anything upon the accuracy of any point of theory. In one shape or another, the religion of the future must be a religion of humanity,—a phrase much maligned because little understood."

PROF. COOKE of Harvard University at the last commencement dinner said: "I can assure you that the great danger of our dear college at the present time is not over dissipation, but over work. * * During the last twenty-five years the life at the university has been rendered safer and more healthy, in every respect, by a greatly increased enthusiasm for learning, which extends to almost every department of this large institution."

MR. GRUMBINE in the *Open Court*, the Philadelphia *American* and the New York *Independent* help us to the following facts: Of the perhaps 65,000,000 population in the United States 19,790,323 are church communicants, 38,000,000 are church adherents, leaving about 8,000,000 unchurched. Very probably many of these last are hoping for the "New Religion" of natural law and human reason and love, which Mr. Grumbine declares the hour ripe for.

THE multiplicity of schemes that appeal to the Bible for authority, the delightful variety of institutions and systems of thought that claim to be Christian, afford significant commentary upon these words of Swedenborg: "What are all these things . . . brought from the Word, but empty sounds? Is not the Word the book of all heresies? And thus it is like a vane upon the top of houses and ships, which is carried about hither and thither, according to the wind."

THIS week the Unitarians of the Pacific coast are in attendance at their autumnal Conference at Portland, Oregon. A dozen ministers are announced upon the programme, and although the round trip by steamer from San Francisco is thirty dollars they will doubtless have a full and enthusiastic meeting. The workers on the Pacific coast are fortunate in enjoying the confidence of the A. U. A., in Boston, and they are consequently the recipients of generous financial aid to carry on their work. The A. U. A. is exercising the wise and generous policy of choosing to work through the local organization and leaving the administration of details to men on the ground. As things grow under the Unitarian name, the growth

of our cause on the Pacific slope is rapid and encouraging, and we send hearty greetings to the brothers and sisters far away in space, but close at hand in heart, spirit and purpose.

A TIMELY and worthy enterprise is announced in a call by some of the public-spirited women of Chicago, for the formation of a Queen Isabella Association, the object of which is to erect a statue, designed by a woman, to be unveiled at the world's fair of 1892. Membership is open to the women of all countries. A pavilion will also be erected to enclose the statue, which will be used as headquarters for the association. The new society is already incorporated, and the call is signed by Dr. Julia Holmes Smith, Eliza Allen Starr, Catherine V. Waite, Dr. Fannie Dickinson, Corinne S. Brown.

THE *Christian Leader*, commenting on the fact that out of 2,400 teachers in the public schools of Philadelphia, only 88 are men, makes a plea for the restoration of masculine influence in our public schools, with which we have much sympathy. If we were compelled to elect between the sexes, we would promptly choose women teachers, but fortunately we are not forced to this alternative. Let us have the combination on the teachers' platform which we have in the seats and in the home, and ought to have in the State. The shortest way of securing this is to pay our women teachers such legitimate wages that their male peers will come into honorable competition with them for the positions, which fitness, not sex, ought to fill.

A THOUGHTFUL woman living in an old New England town writes after reading "An Ideal Unitarian Church," No. 32 of the Unity Mission tracts: "I read the pamphlet you sent me with great interest. I think the older Unitarians dwell too entirely in intellectual ideas and achievements, with some loss in spiritual good, and the helpful activities that grow out of reverence, worship, and the stringent 'Thou must' that attaches to the 'spirit' of every 'letter' in the great whole of humanity." Another, one of the younger of our Western ministry, writes on the same subject: "We have been given too much to looking backward, and defining our church by its disagreement with the past. To say a flower is not a bud is something, but it scarcely does the flower justice. Our church is opening into a flower. How long will people think of it as only not a bud?"

WHILE the Universalists and Unitarian denominations with their halting, distrustful internal anxieties have been providentially made to serve a progressive and a humanitarian tendency in religion greater than they themselves have understood, or at least than many of their constituents have been willing to believe in, it may be well to ask if there has not been working in the United States in these years a persistent, unwavering and in the main undemonstrative, quiet organization that has done far more towards broadening, rationalizing, and what is more important, moralizing the religious organizations of this country, than either or all of the so-called liberal denominations of America. We refer to the Woman's Christian Temperance Union, which began as a praying band in the streets of a small Ohio town, but which now includes a membership of 200,000 well organized women, studying and working on educational, social, legal and

religious lines for the elevation of the world. They have covered with a network of organizations the whole country, they send out annually 60,000,000 pages of printed matter, they print a weekly organ that reaches 60,000 subscribers. Their early methods, as we think, and most of them now think, were crude and irrational, but the early spirit was sublimely noble, so that it has ever been a broadening influence. They have not yet reached by perhaps half a century of growth their own favorite motto, "No sectarianism in religion, no sectionalism in politics, no sex in citizenship, but each and all of us for God and home and Native land." But they are working in this direction and they are doing much towards rationalizing and humanizing religion, consecrating the churches to the service of the state. There is no organization in the land of which we would be prouder to be a member and with which we would be more willing to work than with the W. C. T. U., but not being "Evangelical," as they interpret the word, and not being a woman, we are not eligible, we must wait for future growth. The coming Sixteenth Annual Convention, which will convene in Battery D, Nov. 8th to 12th, will, we trust, help along in this direction.

THE CRIME OF THE WESTERN UNITARIAN CONFERENCE.

In the September number of the *Unitarian Review*, Rev. George Batchelor takes the public into his confidence, and tells them what he knows about the Western Unitarian work. The conclusions he offers are based, he tells us, "upon the impressions received from a residence of three years in Chicago and eighteen months constant travel among the churches and conferences from New York to a line drawn north and south through Dakota, Nebraska and Kansas." During these months of "constant travel," he says, "in order to get at the facts, I talked with Unitarians, Methodists, Congregationalists, Independents, Jews, Free-Thinkers and the unchurched." The article throughout is characterized by such confidence of judgment as goes with the "reporter." Foreigners are said to be the best compilers of guide-books for any country or place. They are not bothered with the fine shadings, modifications and qualifications which a more intimate acquaintance with all the facts would give, and these would interfere with the broad lines and sweeping generalities. Mr. Batchelor has written with something of this advantage. The "constant travel" which enabled him to compass this wide range of territory in eighteen months, has not permitted him to enter into the complications, nor yet the inspirations, which leave many of those who have grown gray in the service, men and societies who have given years of self-sacrificing labor to the problems, with a modest hesitancy over questions which he confidently closes. They have firm convictions which Mr. Batchelor promptly dismisses as unreal and impracticable. But his experience as a traveler and interviewer has enabled him to write a convenient "Baedeker" of Western Unitarianism, which will be of use to those who are willing to depend on guide-books for their knowledge. Not since the days of the genial Jeremiahs of the lamented Prof. Brigham, who used to make his annual tour of inspection of Western churches for the A. U. A., has there been published an estimate of the

Western work in such a *diminuendo* movement; an estimate which will be so unsatisfactory to the workers themselves. We suspect that all parties concerned will know something of the pains of vivisection. Mr. Batchelor gives the impression that he has labeled and catalogued the various societies, workers and conferences, and that such classifications are apparent to whomsoever may study the specimens, while the truth is that labels are deceptive and oftentimes false. For instance, he tells us that the churches in Michigan "are disunited, and missionary work at a standstill, and the conference in a state of disintegration," because it has had debates on the Western Conference position, while the Wisconsin Conference is "thriving in all its parts," because it has maintained an independent position. The Illinois Conference is said to be "weak and insufficient, unable to pay running expenses." The Kansas Conference is "far enough away from Chicago" to be organized on an "independent basis," etc. Now we think this must be rather startling news to the majority of the residents in all these States. The churches in Michigan will hardly accept the characterization. Its churches are as numerous, strong and influential as those in Wisconsin, to say the least. A few years ago, with the co-operation of the A. U. A., it rejoiced in the honor of being the "banner missionary State" in the Union. It was at that time, as it always has been, unequivocally on what Mr. Batchelor calls "the Western Conference basis," although it had adopted it years before the passage of the Cincinnati resolution. So far as distraction has been introduced into Michigan, and this is easily exaggerated, it came from an attempt to remove the conference from this basis, which failed. And Wisconsin's "independency," we think, can scarcely mean much more than that its efficient president and secretary have, for executive, not theological, reasons, thought best to keep aloof from Western Conference activities. Probably the Wisconsin Conference was the very first to declare its non-doctrinal conditions of fellowship. No stronger nor more ringing statements of this position have yet been made by any conference, than were made by the Wisconsin Conference in its resolutions away back in 1872-'73, and successive years. These resolutions have never been contradicted either in letter or spirit. The Western Conference has its vital friends in Wisconsin, and any attempt to reconstruct any one of its churches on any doctrinal basis whatever, unless it be the older church of Milwaukee, we think would prove impossible. That much missionary good has been done in the State, we are glad to testify, thanks to the working ministers and the A. U. A. money.

The Illinois Conference has not made its policy either broad or narrow on account of the Western Conference discussions. And while it has not done all it might wish, it has in recent years raised two or three times as much money for state work as any other state conference in the West; the churches constituting it carrying besides, by virtue of their location, a large percentage of the Western Conference burdens. Seventeen out of its eighteen churches have settled ministers and we believe are enjoying a higher prosperity and religious earnestness than ever before. Three new churches and three new societies have been added to its number during this period of "insufficiency," a record which we believe no other state conference in question can show.

And the Kansas Conference is not so "far away from Chicago," but that any "independent" basis which would cut it off from the fellowship and resources of Chicago would be promptly resented.

The fact is, the state conferences have been working as they should on absolutely independent bases. The Western Conference has not sought any but fraternal, co-operative relations

with any of them. Another fact is equally patent, that the state conferences are working on a practically non-credal basis, as are most of the churches and ministers connected with them. Most deviation from this principle is one of letter and not of spirit. Aside from these misleading generalizations, the article is pervaded with certain implications, or rather it is written from the standpoint of certain assumptions, which the writer himself confesses to be but "personal impressions" and "prophecies." These assumptions we think unwarranted by the facts and untrue to the history as well as the trend of the Western Unitarian Conference work and workers. Among these we would mention the assumption that the open fellowship sought for, springs from a desire to bring in certain unprofitable elements that he characterizes under the titles of "Infidels," "Atheists," and "Agnostics;" that those in sympathy with the open position in connection with our work are less stable, generous, or consecrated helpers than the more conservative ones; that a more conservative method of organization would reduce the difficulties of missionary work and rapidly increase the number of Unitarian churches in the west; that there has been a vast amount of crude, imperfect and unwise work done in the past under the Unitarian name; and that the religious attitude of the Western Conference is something peculiar to the West, in short that it is a disease of longitude.

We have neither time nor inclination to consider these in detail, but in justice to a constituency that has a right to look to UNITY as its mouth-piece, we must say that the advocates of a character basis for religious organization defend and assert it because it is the true one, not because it is the expedient one; and though it were a hundred fold harder to establish and maintain a church on such a basis, still they would defend it; that as a matter of fact, the position of the Western Unitarian Conference, and the discussion springing therefrom, has not rendered less reverent, tender or devout the Unitarianism of the west; and that consecration, generosity, and devoutness on the part of workers is not a thing to be marked or discovered by theological opinions. We must again reiterate that the story of the Western Unitarian churches is the story of faithful and consecrated labor. However it may be about the living, let the labors of the dead be honored among us, though there be no visible marks of their labor save the ashes of burnt hopes and the wreck of high ideals. Theirs were the failures far nobler than the successes of those who strive for less impossible ideals. Lastly, there is abundant evidence to show that the position of the Western Unitarian Conference is no idiosyncrasy of the West. The Cincinnati resolution did not estrange it from the real life of the East; if the challenge ever comes to the Unitarians there as it came to the Conference at Cincinnati, it will be found that there is a far larger and nobler "Western Conference" in New England than in the Mississippi valley.

That there are people in the west who might call Mr. Savage and the other gentlemen named "rattlers," is probably true, but perhaps there are as many of them in proportion to the population to be found in Massachusetts as in the Mississippi valley. There may be various "substitutes for religion" offered in the west, but it would be hard to find anything of that kind that does not have a "headquarters" in Boston, or at least claim the honor of emanating from that neighborhood, and we must not forget that in the estimation of an immense majority of the Christian world one of the most presumptuous of these "substitutes" is the Unitarianism that has its headquarters at 25 Beacon street, Boston.

But the chief thing to be regretted in this article in question is that it is Hamlet with Hamlet left out, an uncon-

scious thrusting forward of assumed secondary causes, in lieu of the real cause for so much of distraction as may exist. That there are not many ministers in the west is true; that they have wives who have been deeply interested and actively associated in their work, must also be confessed; that there may be some who have served the cause too long and out-lived the term of their usefulness; and that they had better be turned out of office if nature does not interpose soon, may also be true; but the real crime of the Western Conference is to be found in the fact that at Cincinnati in 1886, it declared what was as true before as after, "THAT IT CONDITIONED ITS FELLOWSHIP ON NO DOCTRINAL TESTS, BUT WELCOMED ALL WHO WISHED TO JOIN TO HELP ESTABLISH TRUTH, RIGHTEOUSNESS AND LOVE IN THE WORLD." The next year at Chicago, with greater care for the scruples of the individual, it reiterated the statement and added a more confident assertion "of things commonly believed" than has yet been declared by any other Unitarian organization east or west that we know of. It was for this reason that the A. U. A. dropped the secretary of the Western Unitarian Conference from its Board of Directors, thus breaking the established courtesy and custom of many years. For this crime presumably did its "Western Representative," in 1888, decline the cordial invitation to preach the opening sermon of the Western Conference. For this reason did Mr. Utter write in the July *Unitarian*:

The Western Unitarian Conference by its action in 1886 adopted a different creed from that now well understood and known as Unitarian, and so cut itself off as an organization from the Unitarian name and communion.

It is high time for Unitarians everywhere to say with unmistakable emphasis that this new sect with this new creed is not Unitarian and has no right to the name, and can not have it from us. . . . The right thing, therefore, to do as far as possible, would be to fellowship the men and the churches as Unitarian, but to use the conference exactly as we did (and do) the Free Religious Association, count it as nothing of ours. By its credal declaration it has forfeited the right to the Unitarian name and our confidence, and no loyal Unitarian ought any longer to support it or work through it."

For this crime, in the same strain, did Rev. John Snyder write in the *Christian Register* of Sept. 12th, in behalf of the proposed convention to be held in Chicago in October:

"There is no existing organization in the west capable we think of doing the most effective Unitarian work."

It was in view of this disposition to regard the action of the Western Conference at Cincinnati as a crime against Unitarianism and the effort made in some quarters to dismantle the Conference and to organize on more sectarian and doctrinal lines, that many Unitarian ministers in the West declined Mr. Utter's invitation to sign the call for an October meeting to be held in his church, and it leads them now to question the wisdom of their attending, because they have no desire for further controversy or to attempt to hasten the solution of questions which time alone can decide; but the final wording of the call and the assurance of some of the movers express a broader spirit and we have reason to believe that the meeting will offer an opportunity for genial fellowship and friendly exchange of thought which any friend of truth and religion may avail himself of. We trust that the meetings will be large and inclusive and that it will make prophetic demands for better and more harmonious work all around.

One other mistake the Western Unitarian Conference has made in the eyes of some, a mistake sufficiently grave to warrant their withdrawing their support, even though they find themselves in full accord with its inclusive position, namely, it has assumed executive work which to some minds might better be left to the state conferences and the American Unitarian Association. This is a debatable question, but it is to be determined by fact, not by theory. The Western Conference simply finds its hands filled with more

work than it can do, which cannot be done by either the state conferences or the A. U. A., just as these organizations do work impossible to the W. U. C.

State lines do not offer "the natural centers of organization" in Indiana and Nebraska, where there is but one active parish in each, and in no state in the West is there Unitarian strength enough to support even one desk and one man devoted wholly to the work of advising, encouraging and adapting, much less to the work of publishing and the dissemination of printed matter. The missionary work of the Western Conference does not begin or end with a paid secretary. It keeps an open exchange for fellowship, co-operation and sympathy. It makes all the activities that cluster around the headquarters at 175 Dearborn street, Chicago, possible and much more. The A. U. A., with its money, can render invaluable help, perhaps sometimes too much help, but at its remoteness it cannot deal with the details nor understand the subtle necessities and local situations. Any attempt to do this work with the long arm's length must often result in imbecile attempts to adapt round men to square holes and square men to round holes.

But this is not a theoretic question. While Omaha, Janesville, Moline, Hinsdale, La Porte and Kalamazoo are just now rejoicing in new pastors, happily settled through the kindly help of the Western Secretary, and while his time is fully absorbed in visits over the extended field of the Mississippi Valley, the value of which should be determined only by asking of the localities visited, there seems to be no good reason to stop. That there is need of better adjustment and more co-operation between all organizations concerned, all are agreed, and we trust that the coming meeting in Chicago will result in furthering this end. What we need is, not more organizations, but better use of existing ones; not more Christ in the word, but more Christ in the life; not less freedom, but more consecration; not a narrower fellowship, but a fuller spirit; not a few deaths, but a great many lives; not more loyalty to an "ism," but more enthusiasm for humanity; greater faith in the creative power of attendance to the nearest duty, the Unity of right doing and high loving. These are what we want. In the contemplation of these wants, geographical lines fade, and the movement toward these things, East and West, is ever a *crescendo*.

POLICY IN RELIGION.

It is said that Japan is considering the question of adopting some form of Christianity as the national religion. It is a matter of policy. It is as though the powers that be, said: For ourselves we neither care for Christianity nor any other form of faith and worship; but the people must have something to take up their minds. Then it would probably put us on better footing with other nations, cement ties and improve trade.

But this way of looking at religion is no new or strange thing. How many people in Christian lands choose their form of worship from rational grounds or pure conviction as something which their souls need? How often is the church elected on the children's account, for social considerations, for business advantages, or convenience?

And how often has it been true of any nation in the history of the past, that it freely adopted a religion on its merits? Was it ever known? More often certainly it was a matter of policy or conquest. Even in the Roman empire there came a time when a compromise was necessary. As Renan says, "Christianity could not live without the empire, and the empire on the other hand could not do better than adopt Christianity as its religion." Now an emperor hated it and tried to stamp it; again an emperor had a secret sympathy with it or saw in it some chance of augmenting his influence or the

national wealth; and finally this condition won the day. It naturally followed that in time not only politicians, but the people accepted the new faith.

If the rulers in Japan believe on the Unitarian missionary, there is good ground for predicting in time the prevalence of this belief in that land. Without their endorsement it is not likely to succeed. L.

Contributed and Selected.

SEPTEMBER DAYS.

Cicada plays his viol 'mid the grasses,
The last shrill sound at night; the first at
morn;
Late poppies grow along the garden passes,
And light winds gossip in the ripening corn.
The sluggish creek in meadows lately green-
ing
Is flanked with gold and purple, either brink;
From dusty hedge the late wild rose is leaving
A deathly pallor on her lovely pink.
With Tyrian fruit the lowly poke is laden;
Wych hazel weaves "her thread of golden
bloom;"
The wandering woodbine like a gypsy maiden
Warms with its color the deep forest's
gloom.
The morning sows with pearls Arachne's
weaving;
The orchard peach looks out with cheeks
a blush;
From shady nook the ring-dove's note of
grieving
Floats far and faint upon the noontide hush.
By country roads the scarlet sumac's burning,
And over zigzag fences spread and shine
The lush dark elderberries, daily turning
Their loyal heart's blood into purple wine.
Down the lane-path, where cows come in the
gloaming,
The thistles stand with faded armor on;
In buckwheat bloom the weary bees are roam-
ing.
To gather sweets till the last day is done.
With all thy gift and grace, O fair September,
Some anniversaries it is thine to bring
That flood unwilling eyes but to remember
And choke with sighs the heart that fain
would sing.
And yet, when God has filled the earth with
beauty,
And given the soul a quickened conscious-
ness,
One may go forth in pleasant ways of Duty,
And feel the chastening Hand in close
caress.

—Eliot C. True, in *The Independent*.

THE WOMEN'S WORK.

To Workers and Friends of the Women's
Western Unitarian Conference.

Last spring in response to a cordial invitation and in the spirit of fellowship with the East as well as the West, your president went as delegate from this conference to the May meeting of the Women's Auxiliary, Boston, Cleveland, Jamestown, Marion, where she cast anchor for a few hours to speak her best word for the work and aims of this conference greeted her with warm friendliness and eager attention.

Boston extended a cordial welcome, and the courtesy of several opportunities to publicly represent our western work. Seven times her paper was read in New England. The spirit of friendship and desire for a closer union and co-operation with Western women was met. Moreover, your president attended several meetings where earnest Boston and New York women were considering a plan for reorganizing the women of our faith into a national body that might make possible a more vital feeling of sisterhood and be a medium for arousing religious zeal and harmonious co-operation in work throughout the churches. The result of these deliberations has been the drafting of a proposed constitution for a national organization, copies of which we hope are in the hands of all our constituency to-day. We commend it earnestly to the careful attention of our directors, workers and friends. We hope for its adoption after careful consideration at the Philadelphia meeting. We desire very much to worthily represent our conference at this meeting, October 31, by a large delegation of Western women. This we cannot do unless our membership is greatly increased at once. Why can not this be done? Why may not every woman who believes in the closer and more systematic organization

of women send us now her membership dollar that we may show a strong, united Western body, ready and eager to become a loyal associate of a national body?

Besides strengthening the number of our delegates to Philadelphia, your dollars will give us power to do our own special conference work.

They will pay the expenses of headquarters and thus make it possible to hold a central distributing bureau for our sermons, tracts and periodicals, thousands of which pass through our hands during a year, and also to send to our isolated churches and workers some of the constantly accumulating energy, thought and spiritual impetus of the Western headquarters. These dollars will help to buy our Unity Mission, Short Tracts, and Register Tracts—more of the current sermons of Savage, Chadwick, Blake and Wendte than we can do now—and to pay the postage on these. The dollars would help us to send a minister or lay leader to some of our Western towns where an earnest circle of people are waiting for a leader to start and organize the Sunday circle which we are pledged to encourage. The dollars would help the Ramabai in her work of teaching the Hindu child widows; and would be a great help to the Montana Indian school which our Women's Conference would like to assist in loyalty to the Unitarian denominational work and because the school is doing a most worthy part in educating Indian children.

Friends, are these not all objects which appeal to your judgment and your conscience? Do you not believe in sending a large delegation to represent our organized Western women at Philadelphia? Do you not believe in helping Sunday circles, the postoffice mission, the Ramabai in Bombay, and the Indian school at Montana? If you do let us have your name and your dollars—now.

MRS. C. J. RICHARDSON, Pres.
FLORENCE HILTON, Sec.

By request of the Board.

THE SUMMER EXODUS.

Under this title a writer in the *July Century* discusses the prevalence of the habit of summer outings in its social and economic aspects, and argues that if it can be shown to be true, as it certainly appears, that the numbers of those who now indulge in summer outings have grown far beyond the mere numerical increase of population, and shown also that the annual movement has penetrated further downward to social strata which could not have thought of it half a century ago—then surely the whole development may be taken as a fair indication that our progress has done something to take the edge from poverty.

The same subject is interesting from other aspects, and as a question of hygiene, it is worthy of inquiry whether the assumed value of the summer outing for the recuperation of overworked brains and exhausted nerves is borne out by the facts. If it can be shown that this is, in general, a prompt and efficient method of keeping the bodily and mental health, then let us be grateful that modern therapeutics furnishes so pleasant a remedy; but if it should appear that the two-months holiday habit too often furnishes a pretext or makes a necessity of crowding into ten months what should be distributed through twelve, then we shall have some reason to doubt the expediency of that form of self-denial by which alone the summer vacation is achieved by many who indulge in it.

Undoubtedly if one finds himself in a state of nervous exhaustion, a complete holiday may be the only remedy; but the question is, might not this last, desperate state, have been warded off by taking one's holiday on the road, so to speak? Nerve-rest is the proper remedy for nerve-exhaustion, but would not a little resolution and a different ordering of the daily life often avail to secure this before reaching the all-gone-ness in which many find themselves at

the first of July? That it would, is the testimony of some to whom the complete holiday proves an impossibility. One of the hardest worked women in England, who has for many years conducted a large wholesale business, owes her excellent nerves at an advanced age, in the opinion of high medical authority, to the habit of taking one day a week in bed. Another great merchant, a Spanish gentleman, told his physician that he always went to bed for two or three days whenever he could be spared from his business, and he laughed at those who spent their holidays on toilsome mountains. These workers had discovered that, being unable to avoid great and frequent agitations of the nervous system, they must give it time to recover itself between shocks. Anyone who has tested the value of an hour's seclusion after a good lunch, in depriving a hurried, anxious day of much of its injury, and who has found that nerves that will not yield to strength of will, may sometimes be overcome by stratagem, will not smile at this species of vacation.

But granting nerve and brain rest in installments to be inadequate, and the summer holiday to be an essential of modern life, the way of spending that holiday ought to be considered. Once begin to notice, and it is surprising how many sojourners from home return no better or even worse than when they left. They have been climbing the mountains of Colorado or of Switzerland when they ought to have been loafing idly under a tent or in a boat. They have forced themselves to be up and "making the best of the day," when they ought to have been fixing the good of yesterday by several hours of morning sleep. They have asked themselves, "What shall we do next?" before they have well finished what they were already doing. They have been in crowds when they should have been in solitude. They have ceased from the wear of counting, or preaching, or pleading, only to take up the wear of long journeys or visiting, or excitement of one kind or another.

There is one class, however, to whom the vacation habit brings unmixed good—these are the people who stay at home. What long and precious days are those when the hegira has closed the church, the club, the school, suspended "society," reduced the stir in the household, leaving them free for those cherished projects which for months have been pressed to the wall! Without compunctions of conscience, such may "loaf and invite the soul," each according to his own understanding of the phrase. It may happen that in this independence of interpretation, the truest "rest" will come, not in absolute idleness, but even in hard study or in continuous hours of labor in whatever lines the heart's impulses have been most thwarted in busier seasons. And with what new courage is the old routine resumed after the delightful bit of self-indulgence!

This aspect of the summer exodus—as a blessing to the stayers at home—has hardly had its due praises, but it is worth consideration—*crede me experto*. At least it is offered in the spirit with which the *Century* writer closes his weightier speculations: "There are not many who can not make some contribution to the discussion; and the greater the amount of light which is poured upon it, the greater is the likelihood of a just and permanent decision."

ANNA B. McMAHAN.

IN CHURCH.

A girl friend of the birds who was touched by UNITY's plea for the life of the innocent songsters published some years ago, sends us the following clipping with the request that it may be republished, saying further: "The idea is so sweet and appealing, the last verse touched such a tender chord in me, that I wished I knew the author that I might write and tell her so." We are glad to give place to these lines, and thank our young friend for enabling us once more to call attention to the

shame and cruelty still fostered by the thoughtless mothers, wives and sisters of the world be "cultivated" and we might almost add "religious" world.

Just in front of my pew sits a maiden—
A little brown wing on her hat,
With its touches of tropical azure
And sheen of the sun upon that.

Thro' the bloom-colored pane shines a glory
By which the vast shadows are stirred;
But I pine for the spirit and splendor
That painted the wing of the bird!

The organ rolls down its great anthem,
With the soul of a song it is blent;
But for me, I am sick for the singing
Of one little song that is spent.

The voice of the curate is gentle—
"No sparrow shall fall to the ground"—
But the poor broken wing on the bonnet
Is mocking the merciful sound.

Close and sweet is the breath of the lilies
Asleep on the altar of prayer;
But my soul is athirst for the fragrance
Far out in the bountiful air.

And I wonder if ever or never,
With white wings o'er weary and furled,
I shall find the sweet spirit of pity
Abroad at the heart of the world.

—Mrs. T. W. Brown.

Correspondence.

The following letter to our publishers, accompanied with a list of thirty names to which UNITY is to be sent three months, comes from one of the most active and self-sacrificing women in Massachusetts, writing from within sight of the State-house dome in Boston. It is another assurance that the deepest interests of UNITY are related neither to the West nor to the East, but to the dreams and ideas of the spirit of humanity.

DEAR FRIENDS: "If I were a voice—a persuasive voice," I would like to say softly to UNITY readers: Let all of us who have felt anything like gratitude, in the past nine months, to the editors of UNITY, whose untiring, self-forgetting labors in the interests of freedom, fellowship and character in religion have brought about the improvement and increased usefulness of UNITY, send to them an expression of thanks;—not indeed the conventional vote of thanks ending in formal resolutions, but a worthier, livelier, more earnestly sympathetic, more effective expression in service that shall carry their life-breathing messages to waiting souls.

Let us send to UNITY office the names of new subscribers or of those to whom we will ourselves send UNITY, and let these bespeak our thanks and acknowledge our appreciation of what has been done, and give hopeful sign that we are awaking to our duty.

Unless we are stone blind or use not our vision as we might, *we know* that there are many without our borders who would be better and happier men and women through UNITY's inspiring word, could it but find them. Let none of us sit longer mute and spellbound, while they wait. Let us press home to our hearts the truth that every unconsummated kind feeling, every unfulfilled purpose which the Holy Spirit has prompted fails to perform its part in the providence of God, and let us take heed that our Father's providence falls not short through our neglect.

"Unwritten deeds, like treasures in the mine
Are valueless until we give them birth;
Like unfound gold their hidden beauties shine,
Which God has made to bless and gild the earth.

How sad 'twould be to see a master's hand
Strike glorious notes upon a voiceless lute;
But, oh! what pain, when at God's own command

A heartstring thrills with kindness, but is mute.

"Then hide it not, the music of the soul—
Dear sympathy, expressed with kindly voice;
But let it like a shining river roll
To deserts dry—to hearts that would rejoice.

On, let the symphony of kindly words [and deeds]
Sound for the poor, the friendless, and the weak,
And he will bless you! He who struck these chords

Will strike another when in turn you seek.
So may His kingdom come and His will be done on earth as it is in heaven.

Yours dutifully,
— — — — —

Church-Door Pulpit.

Any church may secure the publication of any acceptable sermon in this department by the payment of \$5, which sum will entitle the church to one hundred copies of the issue in which the sermon is printed.

A RENOVATED CHURCH.

BY JOHN W. CHADWICK.

Passages from a Sermon Preached at the Rededication of the Unitarian Church in Marblehead, Mass.

A renovated church! That was the need of Judaism eighteen centuries ago, a need which Jesus met with his inspiring personality and incisive word. "I came not to destroy," he said, "but to fulfil;" but, incidentally to the fulfilment, there was a good deal of destruction of what some thought essential to the existence of religion. Even the new churches sometimes need a renovator very soon. The Christian Church did, and Paul answered to the need. There was once a church building in New York which needed renovation. But some of the renovators were so desperately afraid that the new would differ from the old that they copied to a shade the colors which the old had faded into and been grimed into by years of time and use, so that there was no visible improvement anywhere. It was just this kind of renovation that some of the early Christians were engaged in when Paul came on the scene, making the work which Jesus had done of no effect, bringing back all the faded, grimy past of Jewish law and ceremonial. This was Paul's opportunity. He set to work to bring back the freshness of those hues, the beauty of those ideal forms, which Jesus dashed upon the walls with masterful intensity of joy and power.

Since then, how many renovations have there been of the old Christian Church! some of them utterly forgotten by the majority of Christian folk, though yeoman's work went to them in their day, and some of them that can never be forgotten until men lose all sense of spiritual realities. What a church renovation was that which Luther set a-going, when he nailed his theses on the church doors in Wittenberg, when he gave the pope's bull to the flames,—there have been few such barbecues as that!—and when at Worms he said: "Here I stand: I can no otherwise. So help me God. Amen!" Another great renovation was that of which George Fox, one of many valiant shoemakers who have taken kindly to this sort of work, was the leading spirit, appealing from the customs of society, the formulas of the churches, and the written Word, to the inner voice of God, the light which lighteth every man who comes into the world.

But there have also been church renovations in which we have had a more immediate concern. That was a famous one which had been going on quietly for some years before 1815, and went on after that with much confusion, dust, and noise. We associate it preeminently with the great name of Channing. . . . That the church renovation of Channing and his faithful coadjutors was of a negative and destructive character is an assertion that has been many times repeated without getting truth by repetition. There was no destruction and negation in that work which did not have its corresponding elements of affirmation and construction. Nay, more: it could be shown that, however formally affirmative the doctrines of the traditional theology against which Channing threw himself with generous indignation, each and every one of them was essentially negative: they affirmed far less than they denied. The doctrine of the Trinity was a denial of the glorious unity of God; the doctrine of the deity of Christ was a denial of the humanity of Jesus and of the omnipresence and infinity of God; the doctrine of election was a denial of the free grace of God; the doctrine of reprobation, a denial of his Eternal Fatherhood; the doctrine of total depravity was a denial of the in-

tellectual and moral competency of universal man; the doctrine of sacrificial atonement, a denial of the moral character of God and man's salvation from the power of sin. In the place of these various doctrines, essentially negations each and all, Channing and his brave companions, in the act of denying them, offered to their generation a group of affirmations that were not only formally, but essentially affirmative,—the unity of God, the dignity of human nature and of human life, salvation by character alone, the right and duty of untrammelled thought upon the great things of religion, the deep things of man and God. When Rufus Choate so far forgot himself as to call the statements of the Declaration of Independence "glittering generalities," Wendell Phillips answered, "Nay: blazing ubiquities." And when Emerson once spoke of "the pale negations of Unitarianism," could he have meant the doctrines I have named, one might have answered him, "Nay: radiant affirmations." . . .

But there was no finality in the church renovation of which Channing was the master-workman. He lived to see that there was not; to pass from the high Arian Christology, with its "swollen way of talking about Jesus," as he called it, to a humanitarian conception of his nature and his work; and to denounce a Unitarian orthodoxy which proposed to settle down and build a fortress where he had pitched his ever-moving tent. He did not depart in peace till his eyes had seen our salvation. In 1841, another renovator came,—Theodore Parker! Well named "the gift of God," if ever man was so. South Boston was his Wittenberg; his sermon there in 1841, his theses nailed to the church door, and not Luther's hammer had a merrier ring. But, surely, here at last, cried many,—the Unitarians in the highest key,—was a renovation that was a destruction. The foundations of Christianity, it was insisted, were the miracles of the New Testament; and these were ground to powder by the torrent force of Parker's critical and philosophic thought, which made tributary to itself the learning of the ancient and the modern world. With Parker's denial of the supernatural character of Christianity went along his denial of the supernatural character of Jesus and the Bible and the Church. More "pale negations!" Nay: every one of them was implicitly, at least, a radiant affirmation.

In denying the supernatural character of Christianity, he affirmed the natural-supernaturalness of all nature, life and history,—that God is in all things, and that all things are in God. In denying the superhuman character of Jesus, he affirmed his human excellence and his brotherhood with universal man. In denying the supernatural and superhuman character of the Bible, he affirmed a principle of universal inspiration, of which the Bible is an imperfect but still glorious illustration. In denying the supernatural character of the Church, he affirmed the natural divinity of all human institutions. How cold and hard these propositions sound, thus nakedly expressed! How warm and rich and fair they were, as Parker clothed them with the flowing drapery of his emotional and imaginative thought! His ministerial brethren, generally, insisted that he was no Unitarian. Those who were willing to exchange with him were few indeed. The Boston Thursday Lecture laid violent hands upon itself, and perished miserably to make sure that its venerable function should never again be exercised by one who could believe in God and Immortality and the Eternal Right without miraculous aid. In 1841, when he preached the South Boston Sermon, and even in 1860, when he died under Italian skies, it looked as if it would be a long time before his ideas of church renovation would meet with any general acceptance. But how does it look now, in 1889? Among Unitarians, nine out of ten have heartily accepted them or gone beyond them to more radical positions. In other churches there are

hundreds and thousands entertaining views which Parker's, Unitarian brethren looked upon with holy fear. Today, his portrait hangs, with Channing's and the other saints, in the great building of the Unitarian Association; and the Association guards his unpublished sermons as a sacred trust. On all great Unitarian occasions you are as sure to hear his name as that of Channing, spoken with gratitude and praise.

But the work of renovation which has been going on since Parker's death has not been confined to any realization of his personal opinions. . . . The philosophical expression of Parker's religious thought was transcendental. The leading aim of our more recent renovation has been to find a scientific expression for our thought. The years since Parker's death have been years of unparalleled activity in the scientific sphere. Darwin's great work appeared the very year that Parker dropped his pen; and since then the doctrine of evolution has come in upon us like a flood: The first impulse of the Church was to oppose this doctrine as utterly godless, irreligious. But, when there was left hardly a scientific man of decent standing who had not become an evolutionist, the Church began to find the Bible full of evolutionary texts. Sermons of orthodox evolution are now plentiful enough. It is very poor evolution, much of it—a form of words with no reality; but it shows which way the tide is setting and the wind is blowing. The activity of science has made necessary a great deal of church renovation. It has been like the blowing of a mighty wind; and it has found out every crack. Our Unitarians have not been alone in their repairs and alterations. The "fire escape" has very much engrossed the careful interest and attention of our Congregational and Episcopalian friends. There is one now on hundreds of their churches where even a quarter of a century ago it would have been more obnoxious than the stove in the meeting-house was to the brother who objected that it was not a means of grace. To drop the metaphor, the doctrine of an eternal fiery hell has not one minister to do it reverence now in Evangelical churches where it had a hundred fifty years ago. The spirit of renovation has even reached the General Presbyterian Assembly. It has been whispered there that the Westminster Confession is perhaps not infallible, that, in fact, nobody believes or preaches a good many of the articles, and that it is hardly honest to pretend to a belief in them any longer. There are those sitting here who shall not taste of death before the most irrational and abhorrent of those articles are swept away into the rubbish-heap to which so many once revered and finally neglected things have gone.

Let us beware lest any interest or engrossment in the general sweep of the religion of the churches to a more liberal construction of their creeds and to an abandonment of the more harsh and terrible of their inherited beliefs distract us from our own proper work. It would not, I think, be difficult to resolve every important renovation of religion into a manifestation of what has been very grandly called "the ethical passion" of humanity. Every such renovation has been a moralizing of religion, either by ascribing a more moral character to God or by demanding a more high and beautiful morality from men and women. That "An honest God's the noblest work of man" is Colonel Ingersoll's best saying, but it is not altogether true. An honest God has been a very noble work of man. We see this work going on in the Bible and out of it. Jehovah of the Hebrews had great need of it, as he was at first conceived. The first person of the Trinity had great need of it, as he was conceived, cheating the devil in the doctrine of the atonement, for eleven centuries. The good work is still going on at Andover and in many other places. But an honest God, a just, a righteous God, is not the noblest work

of man. An honest, just, and righteous man is that. Men's gods have always gone forward as *they* have gone forward. That man is made in the image of God is not a more acceptable saying than that God is made in the image of man.

It is Emerson has said: "The moral must be the measure of health." It must also be the measure of our religious sympathy and fellowship. Hundreds of dogmas by which men once limited their fellowship now limit it no more. But there are still dogmatic limitations. These also must be done away. The church renovation, the renovation of religion which awaits our highest aspiration and our purest service, is religion without dogma, without any creed, however short, held as a test of character and as a bond of fellowship.

But some will press that to say this is to resolve religion into "mere morality." I might pause to say that to talk of "mere morality" is as absurd as to talk of mere beauty or mere truth, of mere man, or, for that matter, of mere God. Morality is the grandest thing that man can offer to the universe and God, but it does not constitute the wholeness of religion. How can it, when religion did not historically have a moral root, but originated in man's sense of his relation to the overpowering grace and might and wonder of the world? We shall never have the wholeness of religion, make it as moral as you will, without this sense, to which the science of the modern world has brought immeasurable enlargement, depth and height. I know that there are those who speak of "ethical religion" as if morals were the whole, and with such glorious earnestness that we are half persuaded to go over to their side. But, the more attentively we listen, the more apparent it becomes that they cannot state their doctrine in its highest form without shaping it into a psalm of trust and adoration to the Eternal Power who makes for Righteousness, for whom, so far, for men of Saxon speech, the simplest and the dearest name is God.

No: morality is not the whole. We must have worship, too,—an awed and tender sense of the abounding order, grace and mystery of the world in which we live; a silent lifting of the heart to the Eternal Source of everything we see and are, and greatly hope to be. And, after long exile, we shall come into this peace the sooner if we cease from all dogmatic tests and limitations, and for our freedom and fellowship in religion seek but a common purpose,—to build up, in so far as we may, upon the earth the divine democracy of truth and righteousness and love.

OUR RELATIONS WITH THE UNSEEN.

BY W. A. CRAM.

In considering this problem of our relation to the unseen world and life, three quite common, and if we mistake not, false notions front us in the way: First, that the forms of rocks and trees, the bodies of animals and man, we see and call our natural world, are solid bodies; that they fill the space they appear to occupy to our senses, to the exclusion of all other matter and form. Second, that we live nearly, if not quite, on the outer surface of our material world. Third, that death is essentially antagonistic to life; in the present light of science these appear more and more to be false conceptions of things. Let us examine them a little in detail, that we may make clear way to present some thoughts on the relation of this world and life to an unseen one, which we believe to exist. The philosophic chemist assures us that the rock, or body of the tree, we see and feel so real and solid, is constituted of atoms of visible matter very widely separated; that each atom is only a kind of nucleus, around which is gathered a comparatively large sphere of invisible matter, called ether; so the atoms of matter that constitute the bodies of things and creatures, as we see them, are widely separated by this

sphere of ether that surrounds each. Yet it is just these scattered atoms that make up the form of tree or rock, that we see, the greater ethereal being all invisible. This illustration, though somewhat crude, may help us to see the fact more clearly. When we take a certain measure of colorless liquid and put a drop of strong coloring matter into it, the particles of the coloring substance are diffused throughout the whole, making it strongly visible, though the coloring particles must be a hundred or a thousand times their diameters separated from each other; though they appear to be in contact—forming the whole, yet they are not a thousandth part of the liquid mass. Thus the form of the rock, tree or man, that we see, is simply the form given by just those atoms visible to us, yet are they only the widely scattered coloring atoms diffused throughout a more essential ethereal body of the rock, tree, or man, altogether invisible to us. In looking upon the world of nature as we know it, we need to keep clearly in mind that the multitude of creatures and things wear other forms and degrees of matter than those we see, these other forms natural and visible, doubtless, to beings of other orders of organization and life.

Again, we are prone to think of ourselves as living on the outer surface of our material world. Is not this an erroneous conception of our real position in what we call our world? It is quite true that we live on the surface of our visible globe. But let us consider that our visible earth is but the grosser nucleus of our more real world; over and about this globe is the vast atmospheric sea of matter, too fine to be seen, but just as much real matter, and a part of our world, as the granite boulders or the ocean of waters.

Over and about this great atmospheric sea, the vast ethereal realm of, no doubt, many degrees of higher and finer matter, is flowing about our little visible globe. This great realm of the unseen ether, centered about our little earth, reaching outward, may be, till it touches the border of like ethereal atmosphere flowing outward from neighboring planet or sun, is also a part of our world, matter of a higher degree than we can see or feel. We live nearly at the bottom of these great atmospheric and ethereal seas that overflow us. It is quite plain that we have not risen to live on the outer surface of our material world, but we abide to-day quite near its centre, since we live on this little earth, eight thousand miles in diameter, while over and about us float the vast atmospheric and ethereal seas of matter tens of thousands of miles above.

With this conception clear in the mind, the world and life take quite different form and meaning to our consciousness.

Third, is death essentially antagonistic to life? Matter represents so much force, or life. We pick up a piece of iron or stone and it appears very solid and real to our senses; the chemist takes it and dissolves it into its constituent gases. It has nearly, if not quite disappeared, so far as we can see and feel. Has the chemist destroyed it? Is the force or life it represents dead? Not in the least. All the matter, all the life exists, only in different forms, under different conditions. All the chemists in the world cannot annihilate a molecule of sand,—only transform it. A fly was buzzing on my window yesterday, full of busy life. To-day the little body lies on the window-sill, motionless. What we call death has come upon the fly. What has death wrought? Has it destroyed anything? Not in the truest sense. All the matter, all the force, or soul of being that constitutes the living fly, still exists, though under different forms and conditions. A part remains to me visible, as I turn it over in my hand; we call it the dead body. Yet every atom and molecule of the body is still alive and forceful; these never die; they will hold together a little while, in the form of a fly body,

then fall apart to re-combine in other bodies. When death came to the fly, something left the visible part. The unseen matter and force that constituted the more ethereal, the more essential form of the fly, that which folded about and clung to this skeleton, "the dead body,"—these have let go, slipped from the skeleton, which alone we can see and feel, and have passed over into the realm of unseen organization and life. The fly life enshrined in the unseen part has disappeared to us, leaving only the crumbling skeleton of grosser matter in our world of visible things.

It appears quite plain what death wrought, looked at through this light of science—simply a separation of the ethereal, unseen part of the fly organization from the grosser seen. The so-called dead body still lives in its every atom and molecule, only these molecules have ceased to serve as a community the fly-soul of being that for a little while combined and cherished them. Death appears, therefore, essentially no destroyer, only a transformer.

It differs not from birth and growth, only in that they are the movement of soul or the power of being, *into* our seen world of forms and life, while it is a movement *out*.

To beings living in other or higher degrees of organization and life than are visible to us, what we see "die" appears to them as born. So life and death may be counted, not as antagonistic, but rather as alternate steps of being.

Let us keep clearly in mind this scientific induction, that our organisms are constituted of many degrees of matter and force, only a small part of which we can be conscious of, through our present active organs of sense,—that the atoms which render the forms of creatures and things visible to us, are very widely separated, being diffused throughout the larger, more essential part; they may be represented as a kind of skeleton around which the ethereal matter of the organism flows and clings. Moreover, it appears to be a natural law that the soul, or power of being, acts primarily and more essentially in and through the unseen matter of the organism, thence outward, manifested in and through the grosser seen, as we behold and know it in the forms and lives of creatures and things about us. Now if we could withdraw the scattered atoms of visible matter that constitute the body of the rock, tree, or man that we see, we should have taken away only the hundredth or thousandth part of the matter of all degrees, that makes up the full organism of crystal, tree, or man; the vastly greater, invisible part, that held the visible atoms in organic relations, might still remain a distinct body in active life, though invisible to us, since the organism would then belong to the unseen domain. Death appears to work some such change of form, or transformation of being. We may imagine ourselves standing on the border line between the seen and the unseen worlds, and watching nature's process of change and transformation we call death. Here is a granite boulder, apparently eternally fixed in this our world of sense, but nature works her infinite change even in the mountain rocks; slowly through the years and ages, heat, frosts, light and electricity, through marvelous disintegrating and chemical processes, wear away and dissolve the crystals and molecules of the rocks; a part crumbles, and falls away earthward, a part passes by us over into the unseen to assume there new forms of life, to undergo other transformations, a part returning into the seen again. So the granite rock dies out of its crystalline form and life through the unseen into form and life of plant; then on into animal. Thus the tree or flower dies to our human eyes. We mark it wither and decay; by and by only a few handfuls of visible dust and mould remain of the giant tree; the vastly greater part has passed us over into the unseen realm.

This death process of the soul, or power of being, appears more and more to be only transformation. It is going on all about us every hour and days through all the years,—through it we receive life and give life.

What of this vast unseen realm that permeates and overflows our visible world? Is this a dead domain of the universe, enfolding our little molehill of a world, alone alive? Such an assumption from our blindness would be much as if the worm or grub should claim his clod home the great living world, since his senses revealed no other, while just over him the vastly higher realm of purer air and sunshine teem with far more perfect life. So far as science has interpreted nature, her law of existence appears to be, the higher the degree of matter and force, the more and better life.

This being true, then, if we mistake not, this unseen realm over and about us, being the domain of more perfected matter and energy, must naturally be the home of more abundant and perfected organization and life, to which we are related, as each lower degree of being is to each higher in our world of sense. Bringing the matter close home to our own wants and interests, we quite naturally ask: Do beings that once lived in our world, having sloughed the grosser matter that gave them visible form and consciousness here, and thus passed into the unseen,—do they still hold any relation of interest and help with us? In nature, so far as we can discover, there are found no impassable lines of demarcation between different degrees of matter and life. Everything appears to be interchangeable and fluent. Ever the higher is found ministering to the lower, the lower responding to the higher. The unseen everywhere interblends and interworks with the seen; the sun thrills the grain of sand with its life forces, and the sand grain helps balance the sun's course through the universe. The unseen realm floods the mountain range with its electric tide; the granite rocks minister life thus received to the growing trees and blossoming flowers. So man breathes the subtle invisible energies of the universe, and in turn gives back the transformed forces of life. Unless nature sets in with a reverse order of life in the next degree above us—which science and reason everywhere repudiate—then beings there are still in various ways related to us in interest, help and growth, though we of the lower degree may be little conscious of such an active relation through our common senses. We mark quite clearly the interaction of organization and life between the vegetable and animal kingdoms in our world—how the vegetable elaborates food for the animal, the animal in turn feeding the vegetable, while human beings, served and nourished by both, constantly modify and improve the condition and growth of the kingdoms below them. All this is plain to our common senses.

Now let us suppose our organs of sense turned a little lower, or a little differently, so that for us the line between the seen and unseen, instead of as now, be drawn down between the vegetable and animal kingdom; then the whole vegetable kingdom would belong to an unseen realm for us, life still going on the same as ever between the two, though we should be blind to one side. The same natural law obtains, the same life processes go on, whether we are blind or see. As we are now constituted, the border line of our senses is higher up, but nature is not changed. The life relation between the seen and unseen continues, whether our senses mark the line here or there. The law abides; the fact stands out clear, that beings over in the unseen hold constant communication of life with us. We need not doubt that the friend and lover who has passed through death over into the unseen, still lives with us in love and helpfulness, though we hear no voice, or rattle of drum, though our grosser body fails to announce their presence. If

the motions of the soul in matter we call electricity and light thrill up and down over the border line we mark between seen and unseen, will those higher motions of the soul in matter we name love and friendship be quenched or bound just at the threshold of the unseen, where our dull, weak ears and eyes make pause? Looking on in this line of thought, we question what is this so-called spiritualism of to-day. There appears to be a constantly cumulative evidence, an almost complete scientific demonstration, that many of its phenomena are manifestations of a power and intelligence belonging to beings now living in the unseen. But is this the all, or the highest manifestation of life in the unseen to us? Must I hunger with holiest love for some manifestation, some token of kindly interest from the loved "dead," and receive no response, save through some "medium?" Is heaven's life and love of those in the higher realm we call dead, shut from my neighbor who is true, and nobly loving, but finds no joy or help in mediumistic revelations, while my neighbor who may be ignorant or careless, appears to be thronged with spiritual visitants? Rather is it not nature's abiding law, that each receives in measure and kind of the life from the unseen beyond death just according to measure and kind of life lived here?

Examined scientifically, we doubt not that the phenomena of spiritualism will be discovered to be the natural outcome of our constant and active relation with the unseen—holding its office of good in the large economy of all progress.

What is its kind and what its meaning?

The Study Table.

The Immanent God and Other Sermons. By Abraham W. Jackson, Boston and New York. Houghton, Mifflin & Co.

We have here a new volume of sermons of 150 pages, in pleasing form and style, from the Riverside Press, Cambridge. The book is dedicated to worshippers in Unity chapel, Santa Barbara. A modest preface tells us that "it comes because asked for," and its coming is altogether noteworthy. It is a fine and strong presentation of the latest and largest thought of our time on the fundamental themes of religion.

Says the author: "Why should not theology articulate the very highest that can be seen and the fairest dreamed? Why should religious thought be constructed at a lower level than prayer? Why should not reason and psalm match each other? They may, they shall, when an Immanent God is vividly and with full heart believed. Thought will vault into praise or fire into ecstasy when this truth possesses us. The thought of the Divine Immanence is the key-note of the book, and throbs through its pages, with, at times, an impassioned earnestness. The Unitarian who holds his faith complacently, and feels not the joy and glory of it, and the burden of responsibility which it imposes upon him, should carefully read this little volume and take its contents into his heart and life. We thank Mr. Jackson for his tender and helpful word." J. R. E.

"BIRDS AND BUTTERFLIES," a book for boys and girls, by M. G. Musgrave, is among the most beautiful works published this season for children and is a new departure in the line of juvenile works. It contains over one hundred fine illustrations, including a number of colored plates printed in fourteen colors.

HOUGHTON, MIFFLIN & Co. announce among their latest publications "Literary Landmarks," by Mary E. Burt, well known in Chicago. The book is described as "a guide to good reading for young people, and teachers' assistant."

D. C. HEATH & Co. will publish this month a translation of *Lindner's Empirical Psychology*, by Charles DeGarmo, Ph. D., of the Ill. State Normal University.

Notes from the Field.

San Francisco, Cal.—On Saturday, September 7, the First Unitarian Society of San Francisco celebrated the twenty-fifth anniversary of the settlement of Rev. Horatio Stebbins, D. D. The reception was held in the Sunday-school room and parlors of the new church, and was attended by about eight hundred guests. Dr. Stebbins received substantial and beautiful expressions of the affection and appreciation of his people. The story is told in the following extract from the *Daily Examiner*, which devotes two columns to a report of the event.

"While Dr. Stebbins received the congratulations of his numerous church members and friends, the church trustees were busy preparing a surprise for him in the shape of a complete set of the Encyclopedia Britannica, bound in Russian leather, and a set of elegant gold bookmarks for the Bible presented by John Perry, Jr. On being called to the raised platform in the Sunday-school room, Dr. Stebbins was presented by C. M. Gorham with a purse of \$1,889, made up from a few voluntary contributions. Dr. Stebbins, in reply, said that when Mr. Gorham invited him to the platform he expected not to be the recipient of a gift, but to address some words of congratulation to those present. He was in so genial a mood that he did not feel at liberty to refuse any request that might be made at his hands. He would not speak of himself; his auditors knew him better than he himself. He would not discuss his personal relations with the church, but he would not deny his feeling of pride or pretend to insensibility of the high compliment which the occasion implied. The question uppermost in his mind was, 'How have I deserved this?' He had searched, he had reviewed in his own mind and could see nothing to justify this demonstration of kindly regard. His religion had been of such pietism that he could no more tell what he believed than could a child who looks lovingly in its mother's face and kisses her. There were two great divisions of his faith, he said. First, the question of morals, which involved the stupendous thought of the right and the wrong of human action; and second, the great ethics of religion, which led up to the sublimer consideration of the relations of man to God and the grandeur of human destiny. For twenty-five years he had, under the providence of God, been their religious leader. If he had helped them, if he had been the instrument of spiritual good to them, it had been due to his faith in the ethics which he had announced. Regardless of the conventionality of the occasion, he would make a confession. The success of his pastorate, the highest blessing of his life, his usefulness to his people and to the world were due to the woman who was his wife and whom he had the honor to love. The remarks were delivered with deep feeling and received with great emotion by his auditors."

—The First Unitarian Society of San Francisco has an interesting history running back over nearly forty years, including the brilliant career of Rev. Thomas Starr King, who was its minister from 1860 until his death in March, 1864. Dr. Stebbins succeeded him, and has carried the society forward to a high degree of prosperity.

Boston.—The *Register* of Sept. 19th. published in detail the programme of meetings in Philadelphia of the National Conference. Rev. Stopford A. Brooke, of London, cannot attend.

—Rev. Russell N. Bellows, general secretary, residing at Walpole, N. H., will give special information about the Philadelphia Conference.

—The monthly meeting of the Boston "Ministerial Union" will begin at Channing Hall, Sept. 23. Prof. F. G. Schurman will give the essay on "The grounds and sources of Agnosticism." Clergymen of all denominations are publicly invited to attend.

—Subscriptions to the "T. Starr King" monument in San Francisco are taken at the room of the American Unitarian Association.

—The school of oratory of Rev. E. C. Abbot, of Lawrence, Mass., is well patronized by the fraternity about Boston. His most emphatic lessons are to speak distinctly and loudly.

—The loss of the Prang Company is the gain of the D. C. Heath & Co. Mr. Charles H. Ames, known to some of our western workers and a good friend of our western cause, has transferred his interest from the one firm into the other. Wherever he goes he carries the good will of many friends. To him belong such things as go with culture and lofty standards.

Chicago.—It was a full day at All Souls Church last Sunday. Rev. T. Lloyd Jones, of Liverpool, stood beside his kinsman, the pastor, in the morning and preached an interesting sermon on the fulfillment of morals as shown in the evolution of Christianity. He showed how the perennial elements of the Christ spirit, first used and then outgrew the doctrines and forms of the church. At the close of the service the congregation elected delegates to the National Conference, the Illinois State Conference, and the convention called to meet at the church of Messiah in this city Oct. 22-24. The pastor and his wife, Dr. George F. Shears, Mr. J. P. Gardner, Mr. J. M. Ware, Mrs. Dean Bangs and Mrs. E. E. Marean were elected to attend the latter meeting, and a delegation of ten was elected to attend the Bloomington meeting. In the evening a large audience gathered to listen to Mr.

T. Lloyd Jones give an account of his work as a minister at large in the most wretched districts of Liverpool—a mission that was established over fifty years ago, through the efforts of Dr. Tuckerman. A profitable conversation followed.

Keokuk, Iowa.—The Unitarian church was again open on Sunday, Sept. 15. After preaching by John R. Effinger, secretary of the Western Conference, a meeting of the society was held, at which Hon. Samuel F. Miller, of Washington, D. C., was present and spoke. Other brief addresses were given by Mr. Hassall, Dr. Shaffer, Mr. Hodge, Mr. Kellogg and Mr. Effinger. A committee was appointed to solicit funds for the resumption of services. Subsequently Rev. Mr. Hassall consented to preach on the following Sunday. We shall rejoice if we may soon chronicle the fact that regular services are resumed in this citadel of our faith, around which cluster memories and associations sacred and precious to many of us. The mother church of Iowa should maintain her position as a live center of liberal thought in Iowa.

Toledo, Ohio.—The Church of our Father at Toledo, Rev. A. G. Jennings, pastor, publishes monthly "The Liberal Message," a small eight page paper, announcing the services of the church and the work of the minister. It claims to "stand for freedom, fellowship and character in religion." The September number has a page of newsy editorial notes, home and temperance departments, and some columns of advertising matter. It hopes before long to give its readers "a good Unitarian sermon every month." This light winged messenger ought to prove an effective agent in the missionary field.

Alton, Ill.—An Alton daily of recent date contains an earnest appeal from Rev. Henry D. Stevens, pastor of the Unitarian church, for help for the "thousands of sufferers from want of food, clothing, medicine and sympathy" in Spring Valley, a mining town of Illinois, where the miners have been locked out since April last. Mr. Stevens reports a collection from his church for the sufferers, and invites all contributions to be left at the parsonage. He is intent on standing for a very practical sort of religion in this time of dire need.

Moline, Ill.—Rev. F. P. S. Lamb, formerly minister of the Millard Ave. Baptist church, Chicago, has accepted a call to the pastorate of the Unitarian church at Moline. We offer cordial welcome to Mr. Lamb, and send congratulations to the parish. We publish in another column a certificate of his admission to the Unitarian fellowship.

Presque Isle, Maine.—Rev. Miles Hemenway, who lately resigned the charge of the Unitarian society at Presque Isle, is in the West. He spent a day at headquarters on his way through Chicago to St. Joseph, where he has an engagement for several Sundays.

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THE EVOLUTION OF IMMORTALITY. SUGGESTIONS OF AN INDIVIDUAL IMMORTALITY BASED UPON OUR ORGANIC AND LIFE HISTORY.

BY C. T. STOCKWELL.

"In the physical sciences, in mechanics, one is always interested to note, after some hidden principle is brought to light, from time to time, the application of this principle in various ways. So it is with the great theory of evolution; men are at first staggered by it, then reconciled to it, and at last they begin to use it in their thought, and to apply it in a hundred different ways. This book of Mr. Stockwell's is an ingenious application of evolution to the theory of immortality. His main line of thought is not new, but he has worked out, in greater detail than we have yet seen, the idea that death is only one of many 'outgrowths of environment,' which occur all along the path of existence, from the earliest embryological moment, out into the unending future. The book is suggestive, though not conclusive, and is therefore quite within the bounds of our expectation and within the limits of the author's claim."—*Boston Transcript*.

"The analogies from embryology and cell life the writer has handled with entire discretion and due reserve, and with a force and penetration of argument which we have never seen surpassed. Dr. Stockwell is a spiritual thinker of fine grain, who has had a scientific education that has not robbed him of faith in the ideal. With a very few exceptions, not injurious to his argument, we have read with great pleasure and profit this singularly attractive essay."—*Unitarian Review*.

"Without entering into the details of Dr. Stockwell's argument, we commend his essay to thinking people as one of the most suggestive and best developed essays on personal immortality which later years have produced."—*Literary World*.

"This is a very excellent little book on a large theme. From the standpoint of science the author frames a very lucid and convincing argument for the immortality of the spirit."—*Gospel Banner* (Universalist).

"In modern times Swedenborg, with his clairvoyant discoveries of a universe of moral and physical 'correspondences,' has been the chief teacher of spiritual things by the argument of analogy. Now comes an unknown, but very fair, logical and striking reasoner in a closely related if not identical field. Perhaps the sub-title better expresses the real character of this remarkable work—so compact and small in its mechanical proportions, so limited to one set of analogies, so impressive, so comprehensive, so forcible in its matter and scope."—*Hartford Times*.

"The analogies are worked out with great delicacy and refinement of thought and expression. If in the green tree of the science of religion we can have such fruit as this, what may we not expect when harvest time is come."—*Christian Register*.

"The book is destined to exert a wide-spread and decidedly beneficial influence on minds wavering between materialism and the chaotic labyrinth of sectarian creeds. To such, and to all of liberal thought, we most heartily commend the work."—*Detroit Commercial Advertiser*.

"Dr. Stockwell undertakes to show the existence of a life hereafter on strictly scientific proofs, and his line of reasoning is one worthy of deep attention."—*Standard, Bridgeport, Ct.*

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"People who know Dr. Stockwell and his thoughtful and studious habits will not be surprised to find that his course of analytical thought has taken hold on so profound a subject, nor that he has tried to pursue a line of investigation beyond that attempted by others."—*Springfield, Mass., Daily Union*.

"A thoughtful little book, which considers the growth of human being from embryological and cell life up to the origin and evolution of consciousness, and, noting at every step the anticipation of the next, is justified in looking forward in the same line from the present point. It is worth reading."—*Atlantic Monthly*.

"A very thoughtful and suggestive treatise."—*The Independent*.

"It is a thoughtful essay and well worthy of study. * * * * * He has a strong chapter on the origin and evolution of consciousness."—*The Critic*, New York.

The St. Louis Daily *Globe-Democrat* says: referring to the chapter on "Consciousness of Limitations:"—"An argument impossible to quote, but exceedingly strong, and, so far as developed, masterly."

A writer in the *Detroit Tribune* closes a two column article as follows: "I hope the column so largely extracted from this little book may only draw readers to the book itself. If it should do this I would reap manifold reward for having stirred, as I feel sure I should have done, influences that will make life a serener, more blessed educational journey and experience to those who shall have been drawn to read than has been thus far to most of us."

"It is an earnest, conscientious and studious effort, and valuable as an advance guard of the spiritual army of thinkers, and an indication of the set of the current of thought away from the shores of materialism."—*Religio Philosophical Journal*.

Cloth, crown octavo, gilt top, uncut edges, 69 pages. Retail, \$1. to Unity subscribers, 50 cents; postage 6 cents.

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The Home.

THE BABY IN THE MIRROR.

My baby-boy sat on the floor,
His big blue eyes were full of wonder,
For he had never seen before
That baby in that mirror-door—
What kept the two, so near, asunder?
He leaned him toward that golden head,
The mirror-border framed within,
Until twin cheeks, like roses red,
Lay side by side, then softly said—
"I can't get out; can you—come in?"
—Blanche M. Channing.

HINDOO BABIES.

Bishop Heber and Mrs. Colin Mackenzie testify to the curious intelligence of Hindoo babies, who begin to prattle and take care of still younger infants at an age when an English child would be unable to crawl out of its cradle. The traveler Vambéry speaks of a Turkestan girl of four years, who, in the absence of her parents, received a troop of strangers and asked them to excuse the scant accommodations of the little cabin, while she bustled about to collect the wherewithal of a breakfast; and Captain W. C. Baldwin (*African Hunting*, p. 224) mentions his experience with a still more precocious young Hottentot. "On the same day I was obliged to buy a little Massara boy," he says, "a toddling infant, certainly not more than two years old, whom a gang of native hunters had picked up in an abandoned camp. I could not bear the thought of leaving him to die of hunger and thirst in the desert, and his intelligence soon made me quite fond of him. * * * It was a sight to watch the waddling little brat come, armed with a stick twice as long as himself, to help me corral the oxen, and the way he toddled along to make the calf fast without my ever telling him! When my Kaffirs had left our camp, the poor little fellow slept at my feet, and somehow seemed to know that something was wrong, as he kept starting up and feeling for my knees, touching them with the greatest gentleness, and then lying down again."

FRIENDSHIP WITH A BIRD.

I have had one little, brief friendship with a bird during the present summer, which seems like a tender dream, a fleeting glimpse into an unknown world, a peep into fairy-land, to me. On one summer morning, which had succeeded one of those coolish nights, which come a little sharply after a season of heat, I stepped out into the old-fashioned garden which lies just beyond my apple tree. A group of crimson Petunias was held up by a little dry shrub to keep them from trailing their silk dresses on the ground below, and there, perched on one of its bare twigs, a little bunch of greeny-gold feathers, sat a young humming-bird. I softly came nearer and nearer, expecting every moment that he would fly away; but the little thing seemed chilled or sleepy, and I at last took him in my hand. He did not seem to flutter, but gasped a little, and I thought him dying. I kept him in my warm hand, and sending for a lump of loaf sugar and a tiny glass of water, I took him in doors, I patiently held him in one hand, warming him, while with the little finger of my right hand I held a drop of the sweetened water to his bill for some minutes, and was finally rewarded by the little bill opening, and the wiry tongue sipping the sweet from my finger, running about under the nail of it, as if it were a flower. He soon grew lively, flew around the room, and perched on some flowers on my dresser. Then he took a longer flight, and grew so tame that when he was hungry he would fly down to me from the top of a picture or mirror frame, and alight on a little twig which I would hold out, where he would sit and sip his sugar and water from a teaspoon or the end of my finger. I gave him the range of two rooms, and having no cage, I fastened a spray of Fuchsias by my window, where he slept at night, with the tiny head under the wing, never moving until the dawn came, when he be-

came uneasy until he had a sip of sugar and water.

What completely won my heart was the fearless confidence of the little thing.

I did not have him long; indeed, how could I rob him of the out-door, happy August days, which were passing so rapidly out of his brief life; so I said to myself every morning, while I surrounded his window with fresh flowers, and still kept the glass closed between him and freedom. But the little thing awakened an almost human love in the heart with his own trusting confidence and his rare gem-like beauty.

Finally, on one evening, when he seemed settled on his twig for the night, I opened an outside door to the room for a brief moment, and just as I was closing it again there came a little whirr over my head, a dash of golden green, and he was gone.

That night it blew and rained. I could not sleep, for it seemed to me there was a tender baby out in the chilly rain. But I have seen many humming-birds since then, still flying about the Petunias and late summer roses, so we will trust that my little pet was soon sheltered and companioned among his own relations, and ready to start with them on the long aerial journey southward. But to me he was like a visitant from fairy-land. — *Vick's Magazine*.

The Newest Books.

The Psychology of Attention. By Th. Ribot. Englished out of French by J. Fitzgerald, M. A. New York: The Humboldt Publishing Co. Paper, 8vo., pp. 48. 15 cents.

Sant' Ilario. By F. Marion Crawford. New York: Macmillan & Co. Chicago: A. C. McClurg & Co. Cloth, 12mo., pp. 443. Price, \$1.50.

The Kingdom of the Unselfish, or Empire of the Wise. By John Lord Peck. New York: Empire Book Bureau. Cloth, 12mo., pp. 486. Price, \$1.50.

That Unknown Country, or What Living Men Believe Concerning Punishment After Death, with a full page engraving of each author. Springfield, Mass.: C. A. Nichols & Co. Chicago: Royal Publishing Co. Cloth, 8vo., pp. 943. Price, \$4.25.

School Hygiene, or the Laws of Health in Relation to School Life. By Arthur Newholme, M. D. Boston: D. C. Heath & Co. Cloth, 12mo., pp. 140.

Jonathan Edwards. By Alexander V. G. Allen, D. D. Boston and New York: Houghton, Mifflin & Co. Cloth, 16mo., pp. 388. Price, \$1.25.

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We have lately come into possession of rare curiosities of our late civil war, as we have secured several hundred copies of the *Vicksburg Daily Citizen* of July 2, 1863. The *Citizen* is printed on wall paper, and was set up in type the day before the surrender of Vicksburg. The paper is crowded with stirring war news, and amusing paragraphs tell of how they enjoyed mule meat in the besieged city. We will sell copies of the *Citizen* at the low price of 10 cents each. If you are not satisfied after receiving the paper your money will be refunded. Address publishers of the SOUTHERN STAR, Atlanta, Ga.

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Announcements.

THE NATIONAL CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES.

ANNOUNCEMENT OF ARRANGEMENTS MADE FOR THE THIRTIETH REGULAR MEETING, TO BE HELD AT PHILADELPHIA, PENN., OCTOBER 28-31, 1889.

[This programme is subject to changes, additions, corrections, which will be announced from week to week in the columns of the *Christian Register*.]

The Conference will begin as usual with a religious service, to be held in the First Unitarian Church of Philadelphia, Chestnut and Aspen streets, above Twenty-first street, at eight o'clock on Monday evening, October 28. Rev. Dr. William H. Furness of Philadelphia will preach.

On Tuesday morning at nine o'clock, in the First Church, there will be a celebration of the Lord's Supper, to be conducted by Rev. Robert Collyer, of New York.

At ten o'clock the Conference will assemble for organization in the Academy of Music, corner of Broad and Locust streets, where the principal sessions will take place. Tickets of admission will be required for all meetings to be held in the Academy, concerning which full notice is given below.

After the formal organization of the Conference, Tuesday morning will be occupied as usual with reports from General and Local Organizations and with the reception of Foreign Delegates. A recess for lunch or dinner will be taken at one o'clock. At four o'clock there will be a meeting of our Sunday School Societies in the First Church. In the evening, at eight o'clock, there will be addresses in the Academy of Music, several of them concerning the opening for liberal Christianity in Japan.

The devotional meeting on Wednesday morning will be in the Academy of Music at nine o'clock. At ten o'clock there will be four papers on "The Liberal Christian Ministry of To-day," by Rev. Messrs. J. T. Sunderland, Joseph H. Allen, John Tunis, and Dr. Francis E. Abbott.

At noon there will be a statement and appeal for the endowment of a James Freeman Clarke professorship in the Meadville Theological School.

After the usual recess there will be, at three o'clock, in the First Church, a public meeting of the Women's Auxiliary Conference. At the same hour, in the foyer or assembly-room of the Academy of Music, there will be a meeting of the Church Temperance Society, to be followed at four o'clock by a meeting in the interest of young people's religious societies. At eight o'clock, in the Academy of Music, there will be a meeting, with addresses by Rev. Messrs. Brooke Herford, Edward E. Hale, J. L. Jones, M. J. Savage, and other well-known speakers.

On Thursday, the devotional meeting will be at nine o'clock, in the Academy, to be followed at ten o'clock by papers on "Church Life and Work," by Rev. Messrs. Thomas R. Slicer, Charles F. Dole and Julian C. Jaynes. At noon, the closing business session, election of officers, reports of committees, formal adjournment.

The final meeting will be a tea and social gathering at six o'clock in the foyer of the Academy of Music, to be followed at eight o'clock by addresses in the main auditorium. Hon. George William Curtis is expected to preside.

SEASON TICKETS OF ADMISSION.

As a simple, equitable, and effective means of meeting promptly the large expenses of the Conference, the Council has decided to issue to all members of our own household of faith who shall attend the meeting at Philadelphia a season ticket, price \$2.00, admitting the bearer to all sessions of the Conference, the tea and social meeting at the Academy of Music, on Thursday evening, included.

These season tickets must be purchased before starting for Philadelphia, and will be on sale, on and after Monday, September 30, at the following places: American Unitarian Association, 25 Beacon street, Boston; G. P. Putnam's Sons, West Twenty-third street, New York; C. H. Kerr & Co., 175 Dearborn street, Chicago; and by the members of the Philadelphia Local Committee on Finance, Dr. Edward Jackson, Chairman, 215 South Seventeenth street, Philadelphia.

These tickets must be shown, but not surrendered, whenever entering the Philadelphia Academy of Music; and there can be no entrance without tickets. They will not be required for entrance to meetings to be held in the First Church.

The holders of these tickets will be entitled to seats in the parquet, parquet circle, or first tier of boxes, other portions of the house being reserved for the accommodation of the Philadelphia public.

A portion of the parquet will be reserved for delegates, who are requested to be in their places at least five minutes before the time fixed for the beginning of each session. After that time, these seats, in case of need, may be occupied by members of our churches other than delegates.

TRANSPORTATION.

1. For New England passengers, arrangements for special tickets, rates, and trains, not yet fully completed, will be announced shortly in the *Christian Register*.

Passengers from the North, West, and South (provided there shall be not less than

fifty in all), may avail themselves of the reduced homeward fare (one-third the regular fare) offered under the regulations of what is known as the "Certificate Plan." As the regulations governing the purchase and use of tickets under this plan differ slightly in different parts of the country, and are required to be strictly observed, passengers are advised to send immediately for circulars giving "Instructions to Delegates." These may be had of the Trunk Line Association, 346 Broadway, New York City; the Central Traffic Association, Rookery Building, Chicago; C. H. Kerr & Co., 175 Dearborn street, Chicago; the Transcontinental Association, 816 Olive street, St. Louis; and the Southern Passenger Association, Atlanta, Ga.

HOTELS AND BOARDING HOUSES.

The following list of Philadelphia hotels and boarding-houses has been furnished by the Philadelphia Local Committee of Arrangements:

1. Hotels.

Lafayette, Broad street. No reduction. American plan. \$3.00, \$3.50, \$4.00. European plan, \$1.50, \$2.00. Bellevue, Broad street. No reduction. European plan. Single rooms, \$2; double, \$4. Stratford, Broad street. No reduction. European plan. Rooms, \$2-\$5. Colonnade, 15th and Chestnut streets. American plan. One person in room, \$3.50; two persons, \$3. Aldine, 1014 Chestnut street. American plan. Regular price, \$4-\$5. Will take 50 persons at from \$2.50-\$3.50. Continental, 9th and Chestnut streets. American plan. Reduced price for 25 persons or more, \$2.50. Washington, 7th and Chestnut streets. One person in room, \$2.50; two persons, \$2. Green's, 8th and Chestnut streets. 150 rooms at \$1 per day; 40 rooms at \$1.50 per day. Restaurant. Zeisler's, 818 Walnut street. Single rooms, \$1 per day; double rooms, \$1.50 per day. Restaurant. Irving House, 915 Walnut street. American plan. \$2.50 per day; \$10-\$12 per week. Dooner's, 10th, above Chestnut street. Rooms, \$1 and \$1.50. Restaurant. Bingham House, 11th and Market streets. \$2.50 per day.

2. Boarding-houses.

Miss Hanna Paul, 1317 Filbert street. \$1.50 per day; \$7 and upward per week. Mrs. Remington, 1514 Arch street. \$2 per day; \$7 to \$10 per week. Miss Fisher, 1532 Arch street. \$2 per day; \$7 and upward per week. Mrs. Dixon, 1530 Arch street. \$2 per day; \$7 and upward per week. Miss Kate Jacobs, 1408 Arch street. \$2 per day; 7 and upward per week. Miss A. James, 2044 Mt. Vernon street. \$1.50 per day; \$7 to \$8 per week. Mrs. Williams, 1001 Spruce street. \$12 per week on fourth floor. Mrs. A. J. Smith, 922 Spruce street. \$1.25 per day. Mrs. Warnley, 939 Spruce street. \$1.50 per day; \$8 to \$9 per week. Mrs. Lloyd, 926 Spruce street. \$1.50 per day. Mrs. S. A. Boone, 1023 Spruce street. \$2 per day; \$12 per week. Mrs. Norris, 1033 Spruce street. \$2 per day. Mrs. Sangren, 1010 Spruce street. \$2 per day. Mrs. Mack, 1230 Spruce street. \$1.50 to \$2 per day. Mrs. Byron, 1318 Spruce street. \$1.50 per day. Miss Martha McCloskey, 1333 Spruce street. \$2 to \$2.50 per day. Mrs. Turner, 1030 Spruce street. Mrs. Bell, 1034 Spruce street. Mrs. E. S. Young, 910 Spruce street.

PHILADELPHIA COMMITTEES.

1. General Committee of Arrangements. E. Coleman, Chairman, 3209 Powelton avenue; H. L. Child, Secretary, 824 North Second street; C. P. Manning, Chairman Baltimore Committee; S. R. Bond, Chairman Washington Committee; Thomas McClary, Chairman Wilmington Committee; Thomas H. Proctor, Chairman Vineland Committee; Dr. L. M. Green, Chairman Woodbury Committee.

2. Sub-Committees.

Hospitality—Thomas B. Harned, Chairman, 566 Federal street, Camden, N. J.; John G. Hovey, Secretary, 443 Sanson street, Philadelphia; Geo. Bond, Committee on Hotels, 49 South Front street; Miss Bertha Lewis, Committee on Boarding-houses, Thirty-third street and Powelton avenue; Mrs. C. M. Phillips, Committee on Private Entertainment, 3210 Baring street; J. B. Barnes, Chairman Bureau of Information, 4014 Powelton avenue. Advertising and Printing—Mrs. Rachel Foster Avery, Chairman, 748 North Nineteenth street. Music—E. H. Clapp, Chairman, Green and Johnson streets, Germantown. Transportation—F. R. Tobey, Chairman, 3403 Chestnut street. Finance—Dr. Edward Jackson, Chairman, 215 South Seventeenth street.

Any local information required will be cheerfully given by members of the Philadelphia committees.

Churches are requested not to delay choosing delegates. If, for any reason, the usual invitation and form of credentials for delegates have not been received, they will be sent at once, upon application to Geo. H. Ellis, 141 Franklin street, Boston.

Communications concerning the programme or business to be brought before the Conference should be addressed to the General Secretary, who is also the Chairman of the Council's Special Committee of Arrangements.

RUSSELL N. BELLows,
General Secretary.

WALPOLE, N. H.

THE ILLINOIS CONFERENCE

OF UNITARIAN AND OTHER INDEPENDENT SOCIETIES, AT THE FIRST CONGREGATIONAL CHURCH, BLOOMINGTON, ILL., OCT. 1-3, 1889.

ORDER OF EXERCISES.

Tuesday Evening, Oct. 1.

8:00 P. M.—Opening service. Sermon by Rev. John Snyder, of St. Louis, Mo.

Wednesday Morning, Oct. 2.

9:00 A. M.—Devotional meeting led by Rev. Thomas P. Byrnes, of Geneva, Ill.

10:00 A. M.—Business: Appointment of Committees, Report of Officers, Report of Committees.

11:00 A. M.—"The Proposed Curriculum of Sunday-school Studies," presented by Rev. J. L. Jones, of Chicago. Discussion opened by Rev. L. J. Duncan, of Sheffield, followed by Revs. Miller, Stevens, and others.

Wednesday Afternoon.

2:00 P. M.—"The Religious Mission of Science," by H. T. Root, of Hinsdale, Rev. Messrs. Fisher, Byrnes and others, joining in, the discussion.

3:00 P. M.—"Preaching Morality," by Rev. David Utter, of Chicago. Discussion following.

4:00 P. M.—"The General Outlook," by the Western Secretary, Rev. J. R. Effinger, of Chicago.

Evening Platform Meeting.

7:30 P. M.—General theme, "Church Work," considered in the departments of Mental Culture, Ethics, Charities, Social Life, and Spiritual Enlargement. Speakers: Rev. Messrs. Blake, Milsted, Stocking, Lamb, Brown. The themes and speakers following in the order named. Speakers limited to twelve minutes.

Thursday Morning, Oct. 3.

9:00 A. M.—Devotional meeting, led by Leslie Sprague, of North Collins, N. Y.

10:00 A. M.—Business: Report of Committees, Annual Election of Officers.

10:30 A. M.—"The Mythical Element in Religion," by Rev. T. G. Milsted, of Chicago.

11:30 A. M.—"Religion First, the Church Next," by Rev. Virgil H. Brown, of Princeton. Discussion opened by Rev. Mr. Lamb, of Moline.

Thursday Afternoon.

2:00 P. M.—"The Religion for which the People are Asking—is it Unitarian?" by Rev. C. F. Bradley, of Quincy.

3:00 P. M.—Sermon by Rev. Geo. B. Stocking, of Peoria.

4:00 P. M.—Concluding word by Rev. J. L. Jones.

OFFICERS OF THE CONFERENCE.

President—John A. Roche, of Chicago. Secretary—Rev. Chester Covell, of Buda. Treasurer—Mrs. W. C. Dow, of Chicago.

INVITATION.

The church at Bloomington extends a cordial welcome to the sister churches, and all others that may wish to attend the Conference. Delegates, upon arrival, will repair to the church, corner of East and Jefferson streets, where a committee on Hospitality will be in waiting to receive them, and assign them to places of entertainment. All who expect to attend the Conference are requested to notify the pastor as soon as possible.

H. A. WESTALL, Pastor.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH.—Corner Michigan avenue and Twenty-third street. David Utter, minister. Services at 10:45 A. M. Sunday, Sept. 29, Mr. Utter will preach on "The House not made with Hands."

UNITY CHURCH.—Corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday services at 10:45 A. M.

THIRD UNITARIAN CHURCH.—Corner Monroe and Laflin streets. James Vila Blake, minister. Sunday services at 10:45 A. M. Sunday-school at 12:30 P. M.

ALL SOULS CHURCH.—Corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, Sept. 29, Mr. Jones will preach on "Motherhood: a Study of the Sistine Madonna." Sunday-school at 9:30 A. M. Teachers' meeting Friday evening at 7:30.

UNITY CHURCH, Hinsdale.—Herbert Taft Root, minister. Sunday services at 10:45 A. M.

CERTIFICATE OF FELLOWSHIP.

This may certify that upon application of Rev. F. P. S. Lamb, lately of the Baptist Church, we have examined his credentials as to character and qualifications for the Unitarian ministry, and recommend him to the work and fellowship of the Unitarian Churches.

Signed

Chicago, { J. T. SUNDERLAND,
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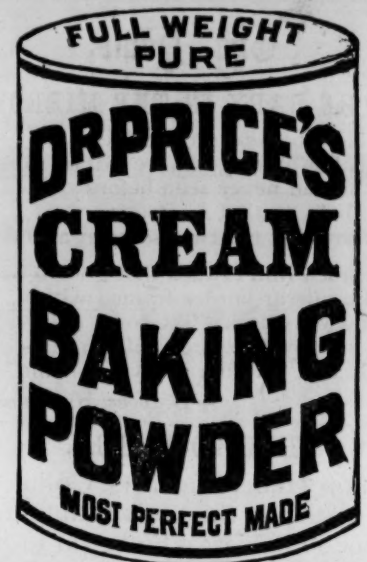
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